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## WEEKLY REVIEW.

—A friend at Agra sends us the following:

The M. E. Church in Agra has just finished a week of revival services which have resulted in real blessing both to God's people and to the unconverted. To God be all the glory! Things are beginning to look brighter and more hopeful and we hear they are making preparations for a larger campaign.

We earnestly urge in behalf of this little church, which has passed through so many trials during the few years of its existance and has so nobly held out under all, the hearty sympathies and prayers of God's people.

—The last report of the British and Foreign Bible Society gives a list of the languages into which the Bible has now been translated, numbering 230. Into many of these more than one translation has been made. The European translations number 75; Asian, 96; American 15; (though seven versions for as many tribes of Indians count as one;) African 26; Pacific islands, 18. Dr. Delitzsch has lately made a translation of the New Testament into Hebrew, said to be a great improvement on the previous translation. The Amharic revision of the New Testament by Dr. Krapf has been printed along with the Ethiopic in diglot form. The Arabic Bible in raised letters for the blind, corrected by Dr. Lansing, has been published. The Rev. Mr. Bruce and two missionaries of the Am. Pres. Mission are engaged in the revision of the Persian Scriptures. The Rev. Mr. Hughes has been for some time engaged in translating the Scriptures into Pushtoo for the Afghans.

—There was a conversazione at the Town Hall on Thursday of last week, got up by the Bombay branch of the Royal Asiatic Society. In our Epitome will be found mention of the principal objects of interest there exhibited. We regret much that the committee of arrangements did not see their way to the exclusion of wines and spirituous liquors from the refreshments. At a previous gathering of a similar character at the University rooms, refreshments of a simple kind were provided, and almost every body must have felt that the Committee showed their good taste in excluding spirituous liquors. English people had already dined when they came, and the great majority of the company were natives, who think that alcoholic liquors should have no place at such a gathering. Four fifths of the company at the Town-hall were natives, we should think, most of them young men, students. Some of them were tempted to drink we believe. Europeans demean themselves in the eyes of the Natives by letting it appear that they cannot meet without having their brandy and soda, even when the gathering is professedly of a scientific character. There were those on the committee of management who strongly objected to this kind of refreshment, but they were overruled.

—We have received from the Bombay Tract and Book Society copies of the following Marathi tracts: *The little Wood-cutter and his dog Cesar* 55 pp. half anna. This is a translation of a well-known interesting tract, and is likely to be a favourite with the young. *The Holi* 39 pp. This is a reprint of a tract on the Hindoo festival of this name. This tract gained the prize offered by the American Mission in 1849 for the best tract on the subject of this immoral and abominable festival, which is being observed in the present month.—*Letters to the Kunbis.* 55pp. 2nd edition. This is by the Rev. Sidoba Bapuji Misal. A good deal of it is metrical. The letters are well fitted to be useful to the large and important class for whom they were written.—*Walayat Ali, the martyr.* 18 pp. This is a publication of the Chr. Ver. Education Society. Many have read of Walayat Ali the converted Mahomedan who with his family was in Delhi at the time of the outbreak of the mutiny, May 12, 1857, and was one of the first victims put to death. He refused to deny the Lord Jesus, and his wife saw him decapitated. She herself succeeded in making her escape from the place with her children, and remained in hiding in the neighbourhood till the city was taken by the English in September. This little tract was prepared in English by A. L. O. E. The cover of this tract has a picture of some gentlemen and ladies playing at Badminton. What deep significance there may be in this we know not.

—We have received a circular from the Secretary of the Bombay Tract & Book Society announcing that the books mentioned in an annexed list are to be offered "to Natives only" at very reduced rates. The list includes such works as Paley's Evidences, Natural Theology, Horae Paulinae, Butter's Analogy, Student's Manual, Cook's Life and the Soul, all at 6 annas each, and others at still lower prices At the depot of the Society may be found also Bushnell's "Character of Christ" published by the C. V. E. S., at two annas. This is an admirable work, one that we would like to see in the hands of every educated Native. Many Christians would profit by a careful reading of this book, and we would recommend that friends should get a supply of it to give to enquiring Natives as they have opportunity.

—We are happy to mention that there is a prospect of the re-establishment of the *Indian Evangelical Review.* Arrangements to that end are now under discussion and will, we hope, be soon matured.

—We find it very difficult to prepare a brief notice of such reports as that of the Missions of the North India Conference of the M. E. Church, for the reason that there is so much in them that demands attention. Some thirty five missionaries, (23 from home) in Oudh, Rohilcund and Kumaon give their statement of work done in the last year. We observe that there were altogether 175 adults baptized; that there are 1,532 church members, 1,115 probationers; an increase of 121. In the Rohilcund district alone there are 8 missionaries, 5 Native ministers, 3 local deacons, 35 local preachers, 35 exhorters. These 86 men form a district conference, practically Native. The presiding elder says of this body: Their recent examinations in study and character, sermons and essays, discussions of live topics in the Native church, and spirituality in devotion were exceedingly profitable and interesting.

"In some parts of the District owing to former competition with Government Schools higher salaries are paid to teachers than to preachers of equal culture, intelligence and industry. The preachers naturally feel this very keenly, as, among natives, salary indicates ability and honor. Missionaries in trying to keep the salaries of preachers within the ability of the Native Church have tacitly admitted that Pastor and Church *only* are to sacrifice. But in the present condition of Christianity, education is a most important aid to evangelism and a powerful baptism of the Spirit upon the Native Church would probably cause teachers to see that they too must sacrifice."

But have we not to combat this way of looking at things? Have we not to show the people that the rewards of Christianity are esentially different from those of the world? And we are glad to see that Mr. Cunningham, whose report we are noticing, does not propose to mend matters by increasing the salary of preachers but by pointing out to Christian teachers that they too are called to make sacrifices. In the nature of the case, however, sacrifices must be voluntary. But it seems to us that preachers should not trouble themselves if teachers receive higher salaries than they themselves do. Among the Hindoos it is not thought that religious teachers are dependent on high pay for influence and respect.—The total Native chr. community connected with these missions, numbers 5,033. There are 88 Boys' and 89 Girls' schools with average daily attendance of 1,408 pupils. In 31 anglo-vernacular schools there are 499 scholars. Sunday-scholars, 5,961. We hope to make some extracts from this varied and interesting report in another issue.

—The *Friend of China* learns from a correspondent in Lucknow that there was an increase last year in the area of opium cultivation of the Benares Agency, of 55,000 bigahs, *i.e.*, 475,000 bigahs instead of 420,000. Doubtless this increased cultivation has had something to do with the goodly Opium revenue which has made our politicians so jubilant. In this connection we recommend our readers to give attention to an article which we extract from the *Friend of China*, showing how people at home are stirred by the evidence of a rapidly enhanced use of

narcotics in England, and the eagerness with which they call for legislation that shall diminish the fatal facility with which narcotics are obtainable.

—The Rev. Mr. Wilder's *Missionary Review*, as we learn from the last number, has now 600 paying subscribers, an advance of 50 per cent on the previous year. The review is still, however, barely self-supporting. It undertakes to keep its readers *au courant* of the work carried on by the different missionary bodies in all parts of the world, pointing out the defects which the practised eye of the editor enables him to detect in the methods used and specially in the expenditure of funds. Mr. Wilder seems to think that it would be well if something of the self-denial and voluntary poverty which are thought commendable in missionaries, were shown by the home secretaries of these societies.

—In 1866 a Mr. MacAlister, residing in Vermont, U. S. made a will in which, after various bequests, he bequeathed the residue of his property, amounting to about dlrs. 6,000, to the Methodist Episcopal mission in Bombay. The will, as relating to this bequest, was contested by the heirs, but the probate Court decided that its provisions must be carried out. The Court of Chancery afterwards reversed this decision. An appeal was then made to the Supreme Court, not by any representative of missions, but by Mr. C. S. MacAlister, the executor, himself one of the heirs. The Supreme Court finally decided that the bequest should be applied as willed by the testator. This final decision occurred about the beginning of 1874, and a paragraph regarding it appeared in the Lucknow Witness in March, 1874. At the time the will was made, there was no Methodist Episcopal Mission in Bombay, but in 1872, the Rev. Wm. Taylor, quite ignorant of any such legacy, established the M. E. mission here. After the appearance of the paragraph concerning it, it was supposed by the Methodists of Bombay that the money would accrue to them, and they waited patiently for it, and at length instituted inquiries in America and ascertained that the money had been paid into the treasury of the Am. M. E. missionary Society. The Supreme court had ordered the executor "to pay over the residue of the estate to the Missionary Society of the M. E. church in trust, to be by them expended in carrying on the work in India." The Am. M. E. Missionary Society have missions in Oude & Rohilcund, but none in Bombay. They have been asked to pay the money to the Methodist mission in Bombay as expressly designated by the testator but have declined doing so, believing that they are empowered by the decision of the Supreme Court to use it in connection with their own work. It is believed however that they will come to see that the more proper application of the money will be to pay it over to the mission actually existing in this place.

—We have been asked to explain the words "create evil" in the following passage: "I form the light and create darkness; I make peace and create evil; I the Lord do all these things." Isaiah xlv. 7. The words are addressed to Cyrus who is mentioned by name in the 1st verse of the chapter, though nearly two centuries were to elapse before Cyrus should make his appearance. At the time of the prophecy the Jews had not been carried away captive. Cyrus was to be the instrument used by the Lord in the restoration of the Jews to their own land. There would appear to be a reference to the Parsee or Persian conception of a duality in creation, the one Creator calling into existence that which is good and the other that which is evil. God declares that he is the Creator of all that is created. Does it follow from this that God avows himself to be the author of sin? Certainly not. Sin is not a creation; it is simply the misapplication of the powers created by God; their application to purposes the very opposite of what God intended. The words *peace* and *evil* in the verse quoted, mean *prosperity* and *adversity* and are constantly used in such senses. In Isaiah lvii. 1, 2 we have the following: "The righteous is taken away from the evil to come. He shall enter into peace." Here the evil is evidently calamity, as peace is prosperity. Again: "The prophets prophesied of war and of evil and of pestilence. The prophet which prophesieth of peace, when the words shall come to pass, then it shall be known that the Lord hath sent him. Jeremiah xxviii. 8, 9. Here again *evil* and *peace* are placed in opposition and evil plainly means calamity. Again in Amos 11. 6 we read: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Here again calamity is referred to; the opposite of peace. Our Lord said to Pilate, "Thou couldst do nothing at all against me, except it were given thee from above,"—thus teaching us that even wicked men cannot carry out their purposes without permission of the most High. Almost all recognize this fact, and are also conscious of their responsibility for a wrong use of their powers.

—The *Indian Mirror* says:

"The theory of the two principles of good and evil which is essentially Persian, borrowed later on by the Manichaeans, reproduces itself in the conflict of God with Satan in the Bible."

It happens that Satan is just as freely spoken of in the Scriptures written before the Babylonian captivity as in those that succeeded it. Job is recognized as one of the most ancient compositions extant; it was written at least 1,000 years before the deportation of the Jews; and Satan is conspicuous therein. But indeed the Bible account of the tempter is coeval with the fall of man. The Satan of the Bible is simply a fallen spirit, having no more power than men choose to concede to him by consenting to sin. He is called the God of this world because the people of this world consent to pursue the path commended by him, the path of self-will in distinction from the path of the divine will. To the weakest saint there is the promise "Resist the devil and he will flee from you."

—The Rev. Mr. Cooper of the Free Ch. Mission, Nagpore, who, as our readers may remember, was brought so low with illness in the last hot season, has left us this week for Scotland, with Mrs. Cooper. Though it is about 24 years since they first came out, they hope to return, if the Lord will, and resume their work in Nagpore. The Rev. Mr. Whitten has lately returned from Europe and is now in Nagpore. The Rev. Mr. Harding of the Am. Marathi Mission, Sholapore, expects to leave next week, with his family, for America, to recruit his health which has suffered considerably from the fever caught while labouring among the famine-stricken. It is hoped that he may also will be permitted to return to the work here.

—One of the oldest missionaries in India, the Rev. J. M. Fritz of the Basel Mission in S. India, is leaving our shores to-day. He came out to India in 1839, forty one years ago. The Lord has given him to see much fruit of his labour and his name has long been a household word among the Christians of the Malabar coast. Several other labourers of the same mission are returned with him.

—The action of the French Government in refusing to surrender the man Hartmann charged with having been concerned in the attempt to blow up the Imperial train at Moscow, has not unnaturally given offence to the court of Russia, and we hear by telegram that the Russian ambassador has been recalled from Paris. Whereunto this may grow, no one can say. The Russian Govt. has also threatened to break off diplomatic relations with the Porte, unless the assassin of M. Commeraoff is executed.

## OUR AMERICAN LETTER.

BY C. P. HARD.

The person of General Grant becomes the attracting centre of every thing in his neighborhood. When Fred. Douglas used to lecture on William the Silent all who read the title of the address immediately thought of the silent opponent of the rebels or the silent president of the United States. In that one item the General has immense strength. He is credited with thoughtfulness, with carefulness in picking his way through intricate surrounding with an avoidances of committal to any circle of men, with self-poise and modest sufficiency. He has made very short speeches; has illustrated the orator's definition of eloquence, "action, *action*, action." He is also unassuming. None seems ever to have heard any expression escape his lip shadowing desire to be elevated to the Presidential chair for the third time. People say that he wishes to be at the head of the Republic again, and that all his visits are planned for effect. Well, it would be safe to let most of those who thus claim prophetic insight into the heart of the ironclad man circulate for a life time, and there would be no ripple of interest near them. Grant goes over the lands because he is invited. Most of men would do so. The public wishes to be interested. Cities desire an inflow of trade. Hotels seek patronage as the crowds will gather. Old comrades in arms are stirred by thrilling memories to seek to gather around a "camp fire" once more, but now that of peaceful recital of the old scenes. Public spirit manifests rivalry to the displays of other places, and is anxious to throw out its flags, summon its bands, marshal its processions, give vent to its oratory, and put itself on record with an immortal name. Thousands of papers had each columns of telegrams as to his receptions in San Francisco, Cincinnati, Chicago, Philadelphia. He passed southward to Charleston through the territory which was once in the Confederacy, and was received kindly by public gatherings. Only a few papers protested against adding any thing to the honors of the man who might thus be made a more formidable presidential candidate for the Republicans as opposal to the democrats. He is now in the West Indies, but will return in a few weeks. The Republican convention will meet in Chicago, in June probably. It is generally expected that Grant will then be unanimously nominated for the Presidency. Blane is strong in the wishes of Maine, Pennsylvania and Iowa as already manifested by some expressions. But his friends may be working for him on that line so as to maks sure of his second place on the ticket, as candidate for the vice Presi-

ASIATIC SOCIETY MUMBAI
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dency. Grant and Blaine would be an exceedingly able ticket. The former is the strong man, ready to see danger and nip it in the bud. The latter is "the plumed warrior" of debate. He has just now triumphed again in his State of Maine by defeating the attempts of the Democratic Governor to count out by technicalities the Republicans to such an extent as to leave them in a minority in the legislature giving the Democrats power thus to elect a Governor and Senator ot the United States. After an anxious parallelism of two legislatures and sets of state officers, the Republicans have been declared by the State Courts entitled to the positions to which they had been elected. They are supreme in the State. The Republicans correspond to the Liberals of England in many ways no doubt. There have been great gains made by them all over the country. The spirit of liberty advances. Grant would be firm for the rights of all classes, yet a mild ruler. There is not the slightest prospect of despotism or advance toward kingship. The people intend to leave themselves free to elect a man three times or ten times if they think that he is the best man. Walworth N. Y.

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Bishop Haven of the M. E. Church, America, whose death we lately mentioned, was a man of unusual intellectual and moral power. He knew nothing of that sort of expediency that makes people so much more tender of their own reputation than they are of the interests of their fellow-men or of truth. He was a foremost and fearless champion of the coloured people and did his utmost to secure to them those rights which the blood of a million men had been spilt to obtain for them. Nominally citizens, they have been socially ostracised and baffled in every way, in the South. Some idea of the opposition which Bishop Haven had to encounter in this championship, may be obtained from an extract from a Southern paper, the Atlanta *Daily Constitution*, referring to his death.

In the death of the Rev. Gilbert Haven, D. D., the Northern Methodist church loses one of its most energetic and enterprising officials, and the people South one of their bitterest enemies. Indeed Bishop Haven was conspicuous not for exalted piety, or for great eloquence, or for profound learning, but for his hatred of the South. It was not fanaticism, nor excess of loyalty, but a hate that must have been more painful than anguish and more destructive than disease. The fury of this feeling took possession of him upon great and small occasions, and won for him deserved distinction among a certain class of politicians and politico-religionists at the North.

The feeling of many of the Southern whites towards him is clearly shown in this extract, and the wonder perhaps is that it did not reveal itself in an attempt to put him out of the way before his African fever carried him off. Our readers will excuse us if we make some extracts from the funeral discourse delivered by Bishop Foster:

Bishop Haven was in a remarkable degree an individuality as a person. It was impossible that he should be present, even for a few moments, in a narrow or a great circle, upon the platform on an important occasion, or in deliberative councils, or anywhere else, without making himself known and felt. He would inevitably and irrepressibly come to the surface. He was by nature a strange contradiction—a radical of radicals, a conservative of conservatives. In principles he was as fixed as the eternal rocks. He entered upon the period of his active life in the most eventful time of the history of our country, in the most exciting and urgent period of New England life, in the midst of that great effort that agitated the continent and the world— the contest between New England anti-slaveryism and Southern arrogant proslavery claims. It is not saying too much of the bishop to declare that he was an agitator, a disturber, and irrepressible radical, until the wrong which haunted him and made his life wretched was abolished and destroyed from the face of the earth.

It was given to him to be and to do what was denied to all his compeers and co-laborers, even the most distinguished of them. They were not permitted to work such a work as was given him to do, and to give such evidence of fidelity and courage to the cause which seemed to be the cause of their hearts, as he was permitted to give; genial in a wonderful degree; generous, whole-hearted; cheerful amid all circumstances of depression and of trial; witty, educated; full of energy; full of the life of the world from its beginning, rich in historic acquisition, peculiarly rich in his acquaintance with the men of his own time, with the history of his own country, with the influences which were everywhere moulding and ploughing up society, with a retentive memory, with a vivid power of perception, with a great imagination, with strong self-appreciation, with an irrepressible love of justice and liberty, he was a power in every place.

One of the great features of his life was his interest in and love for the African race, not because they were black, but because they were oppressed, because they were friendless; and he had the bravery to stand for their defense everywhere and at all times, occupying a position sometimes almost of fanaticism, but it proved to be the best position. The love which he professed for this race was strong and triumphant in him to the very last moment of his life, and he bequeathed it as his heritage to the church. He showed great, brave, unflinching courage in the midst of the greatest trials; there was no one of us who did not feel many times that Bishop Haven went unto his Southern home at the peril of his life. We know that he went there and stood there like an iron wall, firm, unflinching, uncompromising; pronouncing in Charleston, in Atlanta, in New Orleans, in the midst of the fiercest Southern scorn, with the same fidelity and boldness and personality, the very words which he would speak in the preachers' meeting at Boston. Joining himself with the oppressed race—and, I am glad to say, not in a manner degrading or discreditable or dishonorable to himself, but creditable to his piety and his charity and his great sense of justice—his name will go down to history side by side with that of Abraham Lincoln.

Bishop Haven was for five years the editor of a widely-influential paper, *Zion's Herald*, and touched with a free and vigorous pen all questions of public interest. An hour before he died he fell asleep; on waking he looked up and said, "There is no river here; it is all beautiful." These, we believe were his last words. There was probably in them a reference to Bunyan's river. Says Dr. Hatfield in a memorial discourse:

Bunyan's pilgrims had to cross a river that had no bridge and that was very deep before they could come to the celestial city, though the angels assured them that they should find the water deeper or shallower according as they had faith in the king of the country to which they were going. When Bishop Haven came to where he expected to find the river, there was no river; but instead, a wide extending and beautiful plain. This is more like a translation than a death.

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I do not ask you to come to a private confessional, or to whisper into my ears your offences, but sitting where you are, to accept this moment the blood-cleansing.

The Bombay Guardian.

SATURDAY, MARCH 20, 1880.

## WAS CHRIST GOD?

We continue our remarks in reply to the letter signed H. in our last.

The necessity of an atonement was foreshadowed from the earliest ages of man's history by the sacrifices that prevailed among all nations. In these, men declared their sense of the necessity of a propitiation through the death of an innocent being, by whose death pardon and eternal life should accrue to man. By commanding and accepting these God declared that there was a necessity in his own holiness, justice and sovereignty for such a propitiation, and at the same time he gave to the worshippers intimation that the sacrifices of beasts were simply provisional, foreshadowing the greater sacrifice to be made by the Lamb of God. In order that the mercy of God should come to man, it was necessary that there should be satisfaction to the justice and holiness of God for man's violation of God's commandment. Nothing is more essential in a kingdom than that the laws should be maintained in their integrity. The importance of the laws is determined by the penalties attached to them, and the excellence of the administration appears when every transgression receives its just recompence. Imagine a state where the crime of murder may be expiated by a few strokes on the palm of the hand. Or imagine a state where the penalties are fittingly severe, but are almost never put in force. In neither of these states will respect for the laws long abide. In the kingdom of God the laws express the perfections of God and are such that if obeyed they would secure the highest happiness of all. It is fitting that the penalty of disobedience should be as heavy as possible, but the proper penalty of man's sin would be his destruction, and God does not desire that man should perish if he can be saved in any way that magnifies the law and makes it honourable in the eyes of all. In infinite wisdom, God has contrived such a way, and it is the way that is brought to light in the Gospel, and no where else, though it is foreshadowed by the sacrificial systems of various religions. Hinduism and many other systems bear testimony to the need of an atonement. The Hindoos have a yearly atonement for sin, just as the Jews had an annual day of atonement; though the inadequacy of the Hindoo atonement is evident from the fact that it is accomplished by the agency of those who are themselves stained with sin, and that of the Jews by the fact that the Hebrew prophets plainly declared that the true propitiation was to be accomplished by the Messiah.

H. is staggered by the cry which Jesus uttered on the cross, "My God, my God, why hast thou forsaken me?" This manner of dying certainly presents a remarkable contrast with the death of those who believe on Christ. Stephen, when stoned to death, like his Master, prayed for his enemies with his dying breath, and yielded his spirit into the hands of Christ, saying 'Lord Jesus, receive my spirit;' but so far from giving any indication that he was without the presence of God, he gave a most sublime proof of his recognition of the presence of the

Father and the Son. And so, ever since; the believer in his dying moments, exclaims, O death, where is thy sting? oh grave, where is thy victory? Thanks be unto God who giveth us the victory, through our Lord Jesus Christ. Christ was made a curse for his people. He tasted death for every man; not ordinary death, but an expiatory death. He died, the just for the unjust, that he might bring us to God. The words referred to by our correspondent, were quoted by Christ from the first verse of the 22nd psalm, in the Chaldean version, and if any one will carefully read that Psalm he will find in it a remarkable prophecy of the sufferings of the Messiah on the cross, written 700 years before the coming of Christ, and translated into the Greek two centuries and more before his birth. Many of the most surprising particulars of the crucifixion are brought out in this psalm, even to the piercing of the hands and the feet, the division of the garments, and the casting of lots for the one garment that could not be divided. Passing on from the crucifixion to the resurrection, the Psalm gives us a glimpse of the gladness of the church through the atonement, and the proclamation of the Gospel to all nations. In all literature, there is no more marvellous production than this Psalm. In a series of papers called "Abiding Miracles," published by the Tract and Book Society, we have written of this and other Messianic prophecies, and we beg to commend this little brochure to our correspondent. This Psalm contains all that is necessary to carry conviction to one who will carefully and dispassionately consider it.

Christ was man in the true sense of the word; being without sin, he may be said to be the only true man that ever existed, the only one who was throughout his existence what God intended that man should be. That Christ was man appeared from his performing the functions of humanity, eating, sleeping, praying, growing in grace and wisdom, &c. &c. But there is abundant evidence that he was more. Had he not been more, he could only have been useful as an example, but no one could have been saved by him. Salvation means deliverance from sin, and from the guilt and other issues of sin, and demands an atonement. He was God manifest in the flesh. His perfect human nature allowed the divine nature to be revealed through him, and gave infinite dignity and merit to what he suffered, so that sinners obtain remission of sin on the ground of what he wrought in their behalf. After he entered on his ministry, he daily wrought many miracles, and wrought them by his mere *fiat*. He told his disciples that they should work the same miracles, and they did so; but they could do nothing save in the name of the Lord Jesus. Jesus spake with authority to the winds and the waves, devils and diseases, and they obeyed him. When the soldiers and the armed multitude came to arrest him in the garden, they all fell flat on the ground before him; and immediately he restored the ear of Malchus which one of the eleven had cut off. He thus showed that divine power was with him. But from that moment he abnegated the exercise of this power, and was as a Lamb led to the slaughter. During a short period of the six hours that he was on the cross there came a darkness over his own spirit leading him to cry out 'My God My God, why hast thou forsaken me?' In tasting death for every man, it was needful that he should taste not that milder form of death which the saved experience, but the death from which he saves his people. To the unintelligent crowd that was looking on it seemed like a declaration that God had repudiated him. This passed away before the moment of dissolution came, and with the trustful words, 'Father, into thy hands I commit my spirit,' Christ died.

H. has some very sensible remarks to the effect that some of the brightest and acutest of intellects have at times been the subjects of hallucination. We deny however that these remarks have any application to Christ. If Christ had been the subject of an hallucination, it would have been impossible that God should testify to him as he did. When God was about to use Moses for the deliverance of the children of Israel out of Egypt, he showed Moses that he would kill him if he refused to obey the command respecting the circumcision of his children, which he had neglected. There was a man of God sent by the Almighty to king Jeroboam to denounce the wrath of God upon him because of the idolatry into which he had led the ten tribes of Israel. He fulfilled the mission assigned him in the face of mighty difficulties, and was returning when he was betrayed by a lying prophet into doing something that God had forbidden; he took a meal in that place; this was what we call a very venial error, but the divine protection that had hitherto accompanied him now forsook him and he was destroyed by a lion. Moses was excluded from the promised land into which his followers entered triumphantly, because he had on one occasion during the forty years' wanderings in the wilderness, forgot to honour God. If Christ had been a mere man, though the best of men, and had failed to deliver the exact message which God had entrusted him with, and had allowed himself to be lifted up by the greatness of his commission, and to claim an honour that belonged to God alone, it would have been impossible for God to bear testimony to him as he did by mighty works from day to day, and by raising him from the dead. He was subjected to special temptations in the desert, expressly to test this matter whether he was willing to use the mighty powers committed to him according to the will of God. God repeatedly says that he will not give his honour to another, and if Christ had claimed divine honours which did not belong to him he would have been as obnoxious to divine punishment as the Jews were for their refusal to hearken to God. As we have repeatedly pointed out, the object of Christ in many of the passages which attribute to God his works and words, was just the opposite of what the objector would make it out to be. He could not bear that men should ascribe to humanity that which was solely due to the presence of God with him. When he says, "He that hath seen me hath seen the Father," he says no more than when he says "I can of mine own self do nothing." "There is none good save one, that is, God." "No man can come to me except the Father which hath sent me draw him."

## MEDITATION.

"Whoso offereth praise glorifieth me." It is the voice of our God speaking by the mouth of his servant, the sweet Psalmist of Israel. L. 23. Men love nothing so much as praise. Tkey dislike to be reprehended; they delight in commendation, though conscious that they deserve the former rather than the latter. The vilest man is reluctant to let his mind occupy itself with any excellence but what he imagines to be in himself. We give the name of vanity to this disposition, and it is indeed the vanity of vanities. Heaven and earth are not more widely separated than the feeling of admiration for true excellence, and the determination to admire only what we find or fancy in ourselves. Men who are under the dominion of this love of praise imagine that it is with a feeling akin to their own that God bids us praise him. But it is absurd in the highest degree to suppose that the Lord of hosts, who is compassed about by myriads of the first-born sons of light, who never sinned, and whose hearts are altogether taken up with the contemplation of the divine perfections, should derive any benefit from the praises of sinful men. None of his creatures can add any thing to the well-being of Him who is the blessed and only Potentate. It is infinite condescension on the part of God to permit his creatures to be occupied with him. If God were the isolated being that some imagine him, sufficient in every sense unto himself, too infinitely exalted to enter at all into the feelings of his creatures, he of course would not command us to praise him; he would be more likely to forbid our mentioning his name or speak about his characteristics. But God is love and has called his intelligent universe into existence that it might receive of the overflow of his own perfections and share with him in his divine happiness. As God is the Creator of all things, and there is nothing but what he has brought into existence, there is nothing for him to admire but his own perfections as they exist in himself or are exhibited in his works. God is love and delights in the communication of happiness, and he is pleased to communicate to all who are willing to receive his testimony the secret of happiness, and he does it in the words 'He that offereth praise glorifieth me.' In order that we may offer praise, we must know God and recognize his perfections as they are variously revealed in his works. God is necessarily the supreme excellence, and happiness must be in the contemplation of the infinite excellence, and that means, putting ourselves in the pathway of the beams that emanate from him. God has chosen for us the very highest vocation conceivable, that of beholding, receiving and communicating the divine perfections; and these three operations are one in a sense. To behold is to receive; to receive is to impart; as a gem which in receiving light, radiates it. So that the command to praise God is a command to be baptized in the transforming rays that beam from the countenance of him that sitteth upon the throne. The representation that is made in the Apocalypse of the myriads before the throne of God, as though they were ceaselessly engaged in hymning the praises of God, simply means that in the heavenly state, God is constantly apprehended as the adorable, ever present One whose prefections come to view in every thing that takes place and in all the creatures that throng that blissful world. Man, departing from the infinite God, became cursed with

the necessity of ever contemplating his own miserable self, and so monstrously is he beguiled by sin that he is always endeavouring to find the divine lineaments in himself. He thus in the most effectual way excludes himself for ever from the path of progress and perfection; the imperfection and depravity of his own nature become his perfection. Having turned away from him that sitteth on the throne, he finds himself before a throne where self is enthroned and Satan peering through the eyes of self. The psalms of David abound with praises and thanksgivings, and are as much exalted above the lyrics and epics of men as the sun is exalted above its reflection in a saucer of water. How large a part of literature is taken up with the laudations of man—— and woman. These heroes and heroines are exalted to the skies because they tried to get along without God and to show that it is no disability to be without God in the world. The universe is eclipsed to them by unbelief; and the dim, dubious light that still abides, more darkness than light, they extol as though it were the blaze of noontide glory. Thus was the universe once eclipsed to thee, my soul, and thus didst thou lose thyself in admiration of the crepuscular light unvanquished by the disc of thy unbelief, fancying it to be a creation of thy own. Now, the tiniest flower that can be plucked tells thee of a wisdom, goodness, majesty and power transcending immeasurably all that was in thy former universe. In a day when men are losing themselves in laudations of man, vain man, whose breath is in his nostrils, let me learn the blessed art of seeing Him by whom all beautiful things have been brought into existence, and upheld and dismissed at his pleasure. "If any man is in Christ he is a new creature; old things are passed away; all things are become new; all things are of God." God is seen in all, to the disilluded eyes of him who has been made acquainted with the glory of God in Christ. It will be long before I shall have equalled, in praising God, the praises erst offered to myself and to other sinful worms of earth. What am I, that I should have access to the very treasure-house of heaven, and share with angels in their privilege of contemplating and praising and disclosing the perfections of the Lord of glory. Let me praise him who spoke to the patriarchs and entered their tents and did not allow his Holy Spirit to be quickly grieved by their manifold imperfections. Let me praise him who showed his perfections to the Israelites, so far as their depraved spirits would allow them to recognize them, and who was not deterred from going on with the development of his scheme of salvation by all the contradiction of sinners, continued to this day. Let me praise him who became incarnate in the persons of Christ, knowing very well that every act of his marvellous condescension would be misinterpreted and maligned by scoffers. Let me praise him who heard the cry of his well-beloved Son upon the cross, and did not haste to his rescue, letting him drain to the dregs the cup appointed to me by divine justice. Let me praise him who raised up His servant Paul to show us what the grace of God can do in the heart and life of one who had been led captive by the god of this world. Let me praise him for the grace given to the martyrs who sealed their testimony with their blood, during the centuries of Roman Paganism and the more numerous centuries of Roman Catholicism, and even in the dark ages raised up some to suffer torture and death and opprobrium at the hands of the priests who were making merchandize of the souls of men. I praise thee for the wonderful arts whereby thy servants have been enabled to offer to the nations of the earth the word of God in their own tongues and in a portable and cheap form. I thank thee for those who have been enabled by the Spirit to read this word aright, escaping the hallucinations of ages, and to understand that all things pertaining to life and godliness are available in Christ. I praise thee that thou dost show me that when I truly praise thee, I am partaking of the fatness of thy house, sitting in the banquet-chamber of divine love.

## INTERNATIONAL BIBLE STUDY.

March 28, 1880.

THIS being the last Sabbath of the quarter, a review of the studies of the quarter is called for by the Berean programme. We do not think it necessary to review the lessons of the quarter in our columns; instead, we will take up some verses of Rev. xxi which we find we overlooked in our lesson of March 14. We started with the 27th verse whereas we should have begun at the 21st verse, of Rev. xxi.

Rev. xxi. 21: "And the twelve gates were twelve pearls." The New Jerusalem is the bride, the Lamb's wife. The scene of the vision is not heaven; the holy city is seen coming down from God *out of* heaven. There has been no removal of the bride mentioned, and we conclude that the church is represented as coming down from heaven, because the glory of God is seen descending upon it. The bride is the church. The earth and the heaven that were are passed away and there is a new heaven and a new earth. See xix. 8; xx. 11; xxii. 1, 9. The tabernacle of God is with men. The wonders of the New Jerusalem are faintly adumbrated in the prophecy of Isaiah contained in ch. lx. of the book of that prophet. The glory of the Lord is there seen arising upon Zion, and some of the identical expressions used there are here used. At length the Lord Jesus Christ, the great Head of the church, sees of the travail of his soul and is allowed to be supreme in the church which he has purchased with his blood. Until this, his servants, wittingly or unwittingly, have been mixing their ideas of the church with his. After they have tried through many ages the miserable experiment of improving on his ideas, they are at length brought to see that he is the only wise God and that his principles of Government are the only ones that have any value. There is nothing in the world more amazing than the infatuation of the people called Christians; having had abundant evidence of the fact that the Lord Jesus knew what he was about when he gave the commandments contained in the Gospels, they have all along clung to the notion that they must accommodate Christ's words to the circumstances in which they find themselves, just as though Christ had had no intelligence of those circumstances when he spoke. They have looked upon the Gospel as a lump of celestial clay, which they were to mould and manipulate, and bring out of it something that would commend itself to the artistic perceptions of men. At length, through the failure of their devices, it strikes them that they will take the Gospel as it stands and yield themselves to it, and see what the result will be, and lo! the result is the glory of God and a light like unto a stone most precious and a city lying foursquare. "I am the door of the sheep." They that do his commandments enter in through the gates into the city. The gates are twelve, three facing east, three facing north, three west, three south. Each man that enters in, enters in by one gate alone. Christ is easily found if a man really wants to enter into the city of God; he is accessible to all. What has become of the denominations now? Christ is all, and Christians know Christ only and are bent solely on bringing the sinner to Christ; and no matter who they are from whom he hears the word of the Gospel, he finds only the gate of pearl and entering in finds himself in the same blessed church of the living God in which all others are, no matter by which gate they entered.

"The street of the city was pure gold, as it were transparent glass." The gold is pure gold, which shows that it is something very different from that gold the love of which has been the root of all evil. This is more like the gold of which Jesus spoke to the angel of the Laodiceans: I counsel thee to buy of me gold tried in the fire, the gold of God's great promises. We lay up treasure in heaven, gold in the streets of the New Jerusalem, when we embrace the promises of God. This gold is transparent and would not be much esteemed in the bazaar of this world; in fact men would declare it to be coloured glass. But the gold of the promises is transparent. Nathanael must have had this gold about him, for our Lord said: 'behold an Israelite indeed in whom there is no guile.'

"And I saw no temple therein, for the Lord God almighty and the Lamb are the temple thereof." The temple in Jerusalem was a place of special sanctity, the rest of the city being comparatively profane. But here the whole city, 12,000 furlongs long and broad and high, is the temple, and sacrosanct in every part. How boldly the sacred writer combines the name of God Almighty and of the Lamb. God Almighty is the eternal, immortal, invisible, whom no man hath seen or can see; and Christ, the Lamb, is the image of the invisible God in whom the glory of God is revealed to us and to angels. That divine presence fills the New Jerusalem. When it is said, There shall be no more curse, but the throne of God and of the Lamb shall be in it, we understand that the throne of God is coextensive with the curse. The curse was in substituting man's will for God's will; the abolition of the curse is the supremacy of God and of the Lamb in every heart, in every will.

"And the city had no need of the sun neither of the moon, to shine in it; for the glory of God did lighten it and the Lamb is the light thereof." The revelation of the glory of God in the face of Christ, i. e. in the Gospel which tells of the humiliation of the Son of God, in the scourgings and spittings and mockeries and crucial wounds undergone by the Lamb of God, is such that every thing else which has been regarded as glorious shall be utterly eclipsed and that for ever. The firmament does indeed declare

the glory of God, but without the cross we should never have known how to read aright the face of material nature. The believer shall be made like unto Christ, even Christ of the cross and of the transfiguration, and his face shall shine like the sun and his feet be like burnished brass.

"And the nations of them that are saved shall walk in the light thereof." 24. The rulers of nations shall be the humble servants of the Lord Jesus, and the principles of the King of Peace shall be every where ascendent. A man that does not love his neighbour as himself will have to seek the dens and caves of the earth and entreat the rocks to fall upon him and hide him from the face of him that sitteth on the throne. "And the kings of the earth do bring their glory and honour into it." Instead of surrounding themselves with pomp and pageantry, they will join in the song which ascribes all honour and glory and power to him that sitteth upon the throne and to the Lamb.

"And the gates of it shall not be shut at all by day; for there shall be no night there." Not be shut. Every moment there will be the submission and salvation of sinners; the work of salvation shall go on mightily and ceaselessly. The evangelist will not be taking his season of rest, nor the revival wave its reflux.

"And they shall bring the glory and honour of the nations into it." 26. Every year or two we have in some part of the world what is called a world's exhibition, and wonderful works of art are sent from every land to show forth the greatness of man. But in that day, it will be understood that a man can receive nothing except it be given him from above, and it will be seen that all the inventions and contrivances that so distinguish this age, are gifts of God thrown down to earth for the use of those who shall inherit the earth. They will have to pass through the fire of the day of the Lord, and all that is evil shall be burnt out of them.

## REMINISCENCES. LXIII.

A skeptic's notes.

February 18, 1843. As, in the modern political world, diplomacy advances silently and surely and constantly, by insidious arts and considerate surrenders, to its great mark, the controlling of partial power and the equiponderance of nations, so, in the modern moral world, Expediency lulls to rest the angry dictates of virtue and vice, once but no longer internecine, allies them by subtle compacts and stolen concessions, teaches that there are no natural divisons, and fairly promises that they shall live together fraternally in the best of harmony.

I hope I may never see my hopes crowned, for life would then become an unnecessary instrument to my mind, having accomplished the purpose for which it was employed. The last successful hope is the terminus of a man's vocation, and the sepulchring of his joys. For every man grows his own joys and can do nothing with strange ones. How often has a man been stricken with this sorrowful truth upon the very threshold of a new sphere to which he had been all along aspiring; how often discovered that he has only toiled away from the sole enjoyments of which he was susceptible.

Sometimes, standing in Night, I please myself in releasing my spirit from the particular laws of matter to which it is subject; expelling for a time the foolish notion of an above and a beneath, I look abroad in infinitude with a purely spiritual eye. I take up the sun with its attendant planets, earth among the rest, and compress them into a little star, as they are in truth, and put this star along with the others in the far night where it really is. I then see that the great all is starlit gloom, and sunlight the mere accident of proximity. I then rush down on the pinions of disembodied thought through infinitude till all that starry heaven, that wonderful dome with its millions of suns each as far apart from the other as all from our earth, till all is shrunken into one little star, one in a new night-world of stars. I go no further, for infinity is the despair of all thought, save the Master-thought.

The heart is like the widow's cruse; it may be poured out forever and still there will be an undiminished remainder.

Every man is more indebted to the world than he is to himself; his greatest gain, as his chief duty, will be to liquidate this debt.

Let not a man look about him for a model; let him seek to be a model.

Who can bring a clean thing out of an unclean? men make great mistakes in taking for their models those who are little worthy to be such; but the alternative of this mistake is not to seek to impose oneself on others as a model; but to enquire if heaven has not given us a specimen of the original true type of humanity, by which we can judge ourselves and shape ourselves.

I may say that I am affected by no more powerful momentum than that of virtue. But the kind of virtue in which I have my being is allied with no humility. It is an ambition. Wrongly unmindful of the daily opportunities of commendable action because they are such as slight or contemptible motives may prompt to, as well as the best; I fix my thoughts upon such proud deeds as hypocrisy dares not attempt and such as are never sullied by any questionable principle. I exult in the manifestation of no force but the highest; and I care for no applauses but those of all the good and great. But I can say this of myself, that life has no boon that would tempt me to a mean action; and I would sooner sacrifice my ambition, worthier though it be than ten thousand lives of common men, than know that my name was justly coupled with dishonour in the mind of a single human being. But why this bavardage?

A single human being! so after all, the supreme deference of Homunculus was to man. The loyalty that should have been shown to him who made man and all things, the allwise, holy and good God, is rendered to a rebellious man. An unspeakable horror of doing any thing that any body could regard as mean, and not the slightest consideration as to the requirement of the Creator.

The mass of men consider knowledge as a vestment for the mind, and only as such desirable. It serves to hide their ignorance, not remove it. They are as one who would correct the inequalities of a road by filling the chasms with a thin and treacherous superficies of dried twigs and leaves. They do not appropriate their knowledge but keep it on the outside of their minds as though afraid of it.

A man should be careful not to surrender himself too habitually or frequently to the seductions of an enthusiasm that embraces the interests of all his race. It is an emotion too powerful to be available in every daily life. He should however welcome it from time to time and regard it as a luxury to be economized. The expansion it gives the heart is not otherwise than beneficent when its visits are separated by ceremonial intervals. But its constant presence is dangerous to the mind by the continual incense of flattery which it offers up deluding a man thereby into the belief that his life is holy because his contemplations are beautiful. In these days men fancy that the great idea of nature has been discovered, and all start up with the paltry tools of their various handicrafts to aid her in completing it. How she must wish them all at the d——. I give myself a little lash here; but it does not hurt.

Schiller's intellect was vast, but its movements seemed to be only the more operose. He disdained or feared to put forth the creature of his brain, until it had successively passed through all the plasms of his powerful and unwearying thought, but it often came forth no more perfect creature than such as emanate from the facile and careless and unlabouring mind of a genius of a different order. It seems to be the distinction of the objective author that he is able by a mere volition, indeed by involition, by a magical felicity as it were, to see the thing that he would create; while the subjective writer is compelled to arrive at his object in the abstruse region of thought by mental processes of sublime difficulty. The one is gifted with a vision that follows with facility as high as the lark can soar; the other is forced to build a tower of Babel. Schiller's genius, I repeat, was vast; it was wielded by a relentless will; but I doubt if it has left creations really commensurate with its greatness. There is a kind of moral power which seems to lose its theurgic energy when learning calls around it its multifarious auxiliaries. Was the author of the "Robbers" endowed haply with such a power?

This work of Carlyle's (Life of Schiller) is one of the most splendid specimens of literary biography in the language. I believe it was his first work. Few first works give such unequivocal proofs of great power. The style of thought is that which stamps all his later works, but the verbal style is very different, and, I am fain to think, superior.

## THE LIMITS OF CHRISTIAN FELLOWSHIP.

The public missionary meetings which were held under the auspices of the Bombay Missionary Conference last month are fresh in the memory of the readers of the *Guardian*. At that time, as on other similar occasions, it was pleasant to notice the fraternal spirit in which the representatives of different churches met together and joined harmoniously in the exercises.

Those meetings were "union meetings" in a very good sense of the term. All the non-conforming churches were represented in them, and also the church of England. Several missionaries of the Church Missionary Society took prominent parts in the proceedings, as did also the honorary secretary (a layman) of the Bombay Diocesan Committee of the Society for the Propagation of the Gospel. Besides, the meetings were held in the great Hall of the Money School—a building owned and occupied by the C. M. S. Many good Christian people in Bombay were cheered and delighted by this exhibition of union on the part of members of different branches of the church universal. To them it seemed to be a sign and promise of a larger charity and a firmer union between parties that have too often maintained an attitude towards each other of ill-concealed hostility or jealousy. The high church paper of Bombay, however, the *Bombay Church Chronicle*, cannot look upon the matter in this light. Its utterances, we imagine, will surprise no one, though they will pain many. In its leading article of Feb. 28th, this paper discusses the position which "churchmen are bound to assume in their spiritual relations with dissenters."

"The present is a fitting occasion for such an avowal of principle," proceeds the article, "because some two or three weeks ago there appeared, in the daily papers, reports of a Missionary Conference in which certain of the clergy and laity of the Church took a prominent part—a part they should not have taken, if Church principles mean anything at all." Clergymen of the Church of England, it seems, cannot rightly take part in such services on account of their ordination vows. When they were ordained the bishop asked them, "will you be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines?" The candidates said that they would, the Lord being their helper. According to the high church party, Dissenters hold and teach certain doctrines which are "erroneous and strange." How then can clergymen of the Church of England have any such intercourse with dissenters as would seem to indicate that they at all countenance, even by implication, the strange doctrines which Dissenters heretically teach? The prohibition extends also to laymen; for in the Litany they pray to be delivered from "all false doctrine, heresy, and schism." And how, asks the *Chronicle*, can they offer this prayer, and then go and engage in a religious service with those very people from whose false doctrine, heresy and schism, they have just been praying to be delivered?

If now any one should ask what the errors and heresies, the strange doctrines, are, by holding which Dissenters render themselves unfit for spiritual companionship with episcopalians,—the article in the *Chronicle*, without directly and in terms specifying, implies two:—Dissenters do not believe in "churchmanship"; and they cannot "communicate Christ;" that is, they do not believe in the real presence of Christ in the sacramental bread and wine. Did the editor of the *Chronicle* realize, when writing this article, that he was unchurching not only Baptists and Methodists, but also a great many English Churchmen, who no more believe in certainly the last of these doctrines than the most rigid dissenter?

We notice with pleasure that, in discussing this subject, the *Chronicle* is perfectly courteous towards Dissenters; it speaks of the services which they have rendered to the cause of Christianity, and of the work which they are doing in India, in terms of generous and candid acknowledgment. The article is wholly free from all those contemptuous terms and expressions, those uncourteous and unworthy flings, impossible alike, one would think, to a Christian and to a gentleman, with which too many such articles have in times past (and we fear not alone in times *past*) been disfigured. The fault we have to find with this article is not in its tone, nor in its logic, when once the writer's premises have been granted, but in the failure of the author to understand the basis on which all Christian fellowship must ultimately rest, as well as in the assumption to himself and those who agree with him—an assumption which seems to us both unwise and uncharitable—of the possession, himself being judge, of *all* Christian truth. The position of the *Chronicle* in a word is this: in order that there should be Christian fellowship there must be a complete agreement *on all points*. Agreement on essentials is not enough; there must be perfect unanimity throughout. Now, says the *Chronicle*, *we* have complete Christian truth; Dissenters have it only partially. They deny certain things which we believe. Therefore there can be no communion between Churchmen and Dissenters. And if we accept the premises from which the *Chronicle* reasons we must accept the conclusion too.

But we deny the premises. We deny that Christian fellowship rests upon any such basis of entire agreement along the whole line of Christian doctrine, as the *Chronicle* would imply. Christian fellowship rests rather upon a similarity in different individuals of religious experience, than of religions knowledge. It is a thing not of the intellect, but of the emotions. Christians sympathize with one another and enjoy spiritual intercourse, not because they all know and believe the same things, but because they all feel the same things; it is not our theory of Christ, but our experience of him—not our doctrine concerning him, but our love toward him, that enables Christians to have fellowship one with another. The position taken by the high church paper would simply render all Christian fellowship impossible, not only between persons of different churches but between individuals of the same church. For if, on the ground held by the *Chronicle*, it is necessary for Churchmen to let Dissenters alone, it is, for the same reason, equally necessary, and equally the duty, of every sect and denomination of Christians to unchurch and keep aloof from every other sect. The position is that a churchman cannot hold spiritual intercourse with those who hold and teach truth imperfectly or partially—he himself of course being the Judge of what the truth is. If this be the Christian duty of the Episcopalian it is no less that of the Methodist or of the Presbyterian. No sect exists which on some point or other is not "heretical" or "erroneous" to a greater or less degree, in the estimation of every other sect. The logical result of the position taken by the *Chronicle* then is that Christian intercourse and sympathy not merely between Episcopalians and Dissenters is impossible, but between any two denominations whatsoever. Christian fellowship, that is to say, is rigidly shut up and confined within sectarian walls. And a united Christianity is a figment of some sanguine theorizer's imaginative brain, and not only this; it is as hard to find two men that agree well enough to maintain Christian fellowship on the basis implicitly laid down by the *Chronicle*, as it is to find two sects that do. And so the same result follows with regard to individuals, as with regard to different churches. For if Churchmen and Baptists cannot live together as Christian brethren because they do not think alike regarding the sacrament, how can the Bishop of Colombo and the Dean of Canterbury, whose views on this same subject are as far asunder as those of the Pope of Rome and Mr. Spurgeon? The fact is that this position is absurd. According to it, every sect, and not every sect merely, but every man, becomes the judge of its own orthodoxy, the standard of its own belief. Every man shuts himself up in the little stronghold of his own notions, longing, doubtless, for the Christian sympathy which he is forbidden alike to receive or to extend. Christendom becomes not a vast and mighty organism, but a great collection of separate and disassociated units, incapable of effecting that union which is strength. We believe and look for better things.

C. W. PARK.

## CORRESPONDENCE.

*To the Editor of the Bombay Guardian.*

DEAR SIR,—I trust you will kindly pardon me for reopening the question of the posture in prayer, but there is a practical aspect of it which as far as I am aware has not been touched upon by you or your correspondents, and yet which seems to demand consideration. I mean that frequently, and very frequently, it is a confession of Christ before men, when merely to pray secretly would be a virtual denial of Him. For can it be doubted that to kneel to God before careless companions is often to prove a man not ashamed of his Master and of His words, and that it is one form of letting his light shine? Though his prayers might be just as heart-felt and reverent while lying on his back in the dark, and thus avoiding all unpleasant comments, perhaps insults and scoffs, would they not lack the one thing needful to make them accepted by God?

In one sense of course the attitude is nothing, seeing every Christian ought to continue instant in prayer at all times, but would it not outrage his sense of right and wrong to tell him that when exposed to the observation of others, no outward act need accompany his prayers at those hours of the day specially set apart for communion with his God and Saviour? Yes, conscience would warn him that he was a moral coward and denying the God who bought him to refrain then from praying openly, whether kneeling or standing, as surely as it would have accused Daniel had he shut his windows and prayed in his heart to God, instead of opening them and kneeling "on his knees," with the certainty of being cast into the den of lions for doing so.

And not only does the necessity of thus taking up his cross, and of glorifying God seem to be evidently laid on the Christian, but this confession has often proved a blessed influence for good both to the timid believer and to the godless who have witnessed it, whether in the barrack room, on board ship, in the home itself, or other similar situation. In such circumstances secrecy in prayer from fear of man is likely to be more injurious than beneficial to the individual, while, if there is a suspicion of his being a Christian at heart his worldly associates will be tempted still further to despise, however unjustly, the religion he dares not acknowledge by such a public act as kneeling in their presence.

Yours faithfully,
S. L. R.

[We entirely agree with our correspondent as to the importance of showing one's colours under the circumstances mentioned.—*Ed. B. G.*]

## NOTICES.

RECEIVED for the M. E. Church, Mhow: from W. M. Rs. 50; from S. L. R. 10.

RECEIVED for Grand Road Church: from Mrs. O'L. 2; Miss M. 2; H. J. C. 5; Mrs. W 5; O. S. 6; Mr. H. 5; T. C. 10; E. H. 10; Mr. C. 2. The friends who gave their names as subscribers, on the night of the dedication will oblige by kindly sending their subscriptions as soon as convenient to Isaac F. Row, Pastor. M. E. Church, Bombay. Appointments for to-morrow: Grant Road, 8-30 A.M. I. F. Row; 6 P.M. G. Bowen.—Dean Lane Hall: 11 A.M. Mrs. Amanda Smith. 6 P.M. C. W. Park (Am. Mission.)—Mazagon: 11 A.M. W. J. Gladwin; 6 P.M. Amanda Smith.

LANOLI CAMP MEETING.

FOR the accommodation of those who do not wish the trouble of boarding themselves, a Mess Tent will be provided, at which Chota Hazari, breakfast and dinner can be had at the rate of One Rupee per day. For a small extra charge supper also can be had.

# Epitome of News.

## SATURDAY, MARCH 13.

—A Calcutta paper says that Father Barthet, of Chandernagore, asked the Governor-General for leave to advertise his lotteries in some of the newspapers of British India, but has been refused the permission he sought.

—A man named O'Brien was recently fined Rs. 300, or in default six months' imprisonment, for assaulting a native, who subsequently died. The Judges of the Allahabad High Court have, however, set aside the sentence, and instead ordered O'Brien to be imprisoned for a year and to pay a fine of Rs. 100.

—*Bombay Gazette:* The Kathiawar State Railway is progressing rapidly. Although twelve months have not yet elapsed since the first sod was turned, the earthwork throughout the 200 miles of the railway is all but completed; and now that the engines have been received from England, a progress of from one to three miles per day of platelaying is expected. On the 9th instant the first train was run over 16 miles of the new railway.

—Same: Royal Asiatic Society's Conversazione. Dr. Gerson da Cunha associated himself with the coin collection, numismatics, &c.; Pundit Bhugwanlal Indrajee, the illuminated oriental MSS. and the figures and inscriptions in the vestibule; Mr. C. Chambers dealt with Professor Crookes's propositions regarding "Fourth Dimension in Space" Mr. A. N. Pearson with the mineral and fossil collections; and Dr. A Mackonochie with coral and marine animals. Mr. G. Ormiston explained the models of the dock, hydraulic machinery, dredgers, &c.; Dr. Andrade described recent discoveries in Africa, demonstrations on the terrestrial globe, charts and geographical section. Dr. E. H. R. Langley gave some interesting information with regard to ornithology, entomology, and natural history; and Colonel J. H. White, R. E., gave explanations in connection with ancient and modern Indian architecture. The following gentlemen also assisted:—Mr. Kavasjee D. Contractor—telephone, microphone, phonograph, Vacunm tubes, Gyroscope; Mr. R. D. Sethna—Edison's electric pen; Dr. Sakaram Arjoon—Botanical specimens, in connection with the Society's illustrated works, and Grant College instruments, lent by Dr. H. Cook, also various microscopical demonstrations; Mr. Jehanghir B. Vacha, Dr. Barbour, and other gentlemen assisted in explaining objects under the microscope, &c.; Judge Manekjee Cursetjee Shroff—Unique specimen of exquisite caligraphy; the Secretary—political cartoons, historical pictures, &c.; Mr. John Griffiths—photographs of Ajunta Frescoes; and Mr. G. B. Stacey—Sub-marine and other practical telegraphy.

## MONDAY, MARCH 15.

—The American papers report a new Mormon revelation. President Taylor, of Utah, has (the *New York Tribune* says) waited with uncommon patience for something to turn up to justify a proclamation from him to his peculiar people, and, at last, the exigency appears to have arisen. In the alleged cave in Adams County, Ohio, at the bottom of a well, is reported to have been found a colossal mausoleum, and "a square package at the head of the tomb, wrapped in the varnished cloth, contained a book of 100 leaves of thin copper, fastened loosely at the top, and crowded with finely-engraved characters." Here is Apostle Taylor's opportunity. This is evidently an appendix to the Book of Mormon. The original was written on golden plates, but copper will answer. Let President Taylor bring forth the old granite spectacles, the Urim and Thummim, and let him interpret these copper-plates to be a Divine command for the abolition of polygamy. This will be as implicitly accepted by the alkaline saints as was the clumsy romance of Solomon Spaulding by Oliver Cowdrey and his brother dupes fifty years ago. It will relieve the Mormons from a first-class embarrassment, enable the true saints and apostates to reunite, and permit them to remain in possession of the garden which they have raised from a sandy barren, and obtain immediate admission into the Union. It is worth trying—if the copper-plate book can be found, which no reader, with a love of the mystic, will permit himself to question.

—Jellalabad, 11: The following regiments have been ordered to move on to Kabul immediately:—The 22nd, the 24th, the 27th, and the 45 (N). I.

—Kabul, March 12,—Advices from Kohistan state that Mir Butchaishan Martaza has collected 6,000 men at Opian, and aided by his brother, Saribar Khan, has recaptured and sacked Charikar. Sameh Khan, our ally, fled to his fort near Charikar. He has appealed to us for help, money and men.

—Hajee Ahmed Jishwee, an Arab pearl merchant, residing in Mody Khana Street, reported to the police on Saturday that his large safe was discovered open that morning and Rs. 84,000 in currency notes were missing therefrom.

## TUESDAY, MARCH 16.

—*Lucknow Witness:* Wha an admirable institution is the Court of Wards! It is not generally known, but is true, that one sixteenth of the revenue-paying landed property in the Bengal Presidency is under the care of this Court. When a landed proprietor through the reckless wastefulness and foolish mismanagement so common among this class gets hopelessly into debt so that his further plunges simply sink him deeper and deeper in the mire, by a most benevolent provision his estates may be taken over by the Court of Wards and administered for him till everything is made right again. In many cases the proprietor himself begs the Court to step in and save him from his own unconquerable extravagance. In other cases the creditors, the Government being the chief one, interfere. The proprietor is at once put on very short allowance, getting a bare maintenance and being precluded from contracting any debts. An experienced administrator takes matters in hand, order is speedily evoked out of chaos, common sense and integrity are put in possession instead of knavery and folly, and speedily a vast difference is shown. Estates burdened with debts equal to twelve years net income, or tens of lakhs of rupees, are liberated after a series of years, all debts paid, no land sold, and the rent roll perhaps daubled.

—An anecdote is told of a brilliant Frenchman, M. Lepaux, who attempted to establish a new religion entitled Theophilanthropy. He failed. He sought advice of Talleyrand. Talleyrand said, "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know how you can be successful. I venture to give you one piece of advice. I advise you to be crucified, and arise again the third day."

—The following telegram, dated London, March 15, appears is to-day's *Bombay Gazette*: The Aberdeen University has conferred the Doctor of Divinity degree on the Rev. Duncan Macpherson, the Senior Chaplain of the Scotch Church in Bombay.

—The Government of India has assumed direct control, through the Director of State Railways, of the Kandahar Railway, owing to tha departure of Sir Richard Temple.

—Before his departure Sir. Richard Temple found time to settle a Government grant of Rs. 500 a month to the Anjumani-Islam of Bombay, to be expended by them in the manner they deemed most beneficial to the cause of Mahomedan education in Bombay.

—The Rs. 84,000 mentioned as stolen have been found in the owner's house, in the roof of a cook-room.

## WEDNESDAY, MARCH 17.

—Kabul, March 14—Our allies, Sameh Khan and Jalandar Khan, have been forced by Surwar Khan to make common cause with him against the British. Surwar Khan threatens to attack Shahbaz Khan at Babakuchkar in five days, and will then await Mahomed Jan's movements.

—*Times of India*: Never in Bombay, nor perhaps, indeed, anywhere else, have such sounds arisen as those that monrned Sir Richard Temple's departure, during the four and twenty hours before he left. On Friday afternoon an address was read in the Town Hall and eleven long speeches delivered in his honour, to be supplemented four hours later by a dinner and twelve still longer speeches at the Byculla Club—enough, one would think, to have satisfied the veriest gourmand of local oratory. But early on Saturday morning the applause and the lamenting began again. At eleven the address passed the day before was presented at Malabar Point, and the fire was kept up briskly all day long. The address of the citizens was succeeded by an address, and a very sensible one too, presented by a deputation from the Chamber of Commerce; and the members of the Chamber only left the audience hall to be succeeded by the members of the Bombay Trades' Association. Most men leaving India for good would fain require a little leisure for their private preparations. But at five Sir Richard Temple was at Mazagon, receiving a further address on behalf of the Parsee comunity; and at six o'clock he shook hands with half Bombay at the Apollo Bunder before escaping into the steamer that was to bear him to England.

—Sir James Fergusson is not (it is said) to leave England till April 9th.

—The London *Guardian* says: "It having been stated erroneously that Miss Helen Gladstone, who died on January 16th, at Cologne, remained to the last in communion with the Roman Church, and also that she closed her life in a religious house, we are requested to make it known that neither of these statements is well founded.

—Whether theatricals may properly be attended in *lent*, or not, is a great moral question debated in the columns of the *Indian Church Gazette*.

—The Bengal Magazine speaking of the attitude taken up by the Senate of the Bombay University towards Jewish History, says: Jewish History has exercised greater influence on the destinies of the world, especially of the modern European world, than any other history, the Greek and Roman histories not excepted. Europe is to-day what it is, chiefly because of Christianity, that is to say, because of Jewish History in its widest sense. And the study of this influential history is proscribed by the Bombay University. Besides, allusions to characters of Jewish History occur in nine-tenths of the literature of England. How are these allusions to be understood by the educated youth of Bombay? No man can be called a well educated man who is thoroughly ignorant of Jewish History; and the reason is, because such a man will not be able thoroughly to understand a vast deal of English literature. The Bombay University has by its act shown zeal not only against revealed religion, but against thorough and liberal education.

—The Yao people occupy a very large tract of land to the east of Lake Nyassa; several thousands of them are to be found in the town of Zanzibar alone undergoing a lifelong slavery. The Gospel of St. Matthew has just been print-

ed for their use under the eye of the Rev. Chauncy Maples, of Masasi, Central Africa, by whom the translation was made.

### Thursday, March 18.

—Speaking of the Rumpa business, the *Bombay Gazette* says: "The estimated expenditure on the pursuit of a few half-naked savages up to date is no less than fifteen or sixteen lakhs, and the *Madras Mail's* correspondent from the same place states that, although an army almost as large as that which first entered Kabul has been employed in the Rumpa country for twelve months, there has been literally nothing to show for all the cost of its presence there, the rebel leader Chendriah having on every occasion easily out-manœuvred the troops, at last fallen a victim not to a sepoy's bullet but to some intrigue with a caste girl in which he was entangled. Nothing could better show the uselessness of the military in the pursuit of the Rumpa rebels than this episode in Chendriah's history. At the time when no less than five regiments or more of the Madras army were in pursuit of him Chendriah could yet find leisure to amuse himself with an amour, and it is further stated by the *Madras Mail's* correspondent that upon many occasions he and his followers "chaffed" the sepoys through the bamboo bushes of the jungles in the full confidence that the military could never lay hands upon them, although so close as to admit of conversation passing between the parties. Indeed, from all the information to be had from Rumpa, the rebels have ever tried to make it understood that they have no quarrel with the military, or even with the Sirkar, but only with the police. To the latter they attribute, and we dare say correctly, all the *zulum* and extortions they complain of, and surely it was a most extraordinary error of judgment to send an army against these few misguided men when an inquiry into their grievances and the change or relief of the obnoxious police parties, and the small officials, could have served all purposes very much better."

—Kandahar, March 16.—Two more attempts by Ghazis were made, one in Kandahar and one in Khelat, but both the culprits were killed befor doing any damage.

—The *Indian Daily News* calls Sir Richard Temple a *wretched charlatan*.

—*Madras Mail:* We much regret to learn that Mr. Octavius Butler Irvine, the Acting Collector of Vizagapatam, succumbed early yesterday morning to the injuries he received last Tuesday. It is stated that he went out with the Maharajah of Vizianagram and Mr. Willock, C.S., to hunt antelepe with a cheetah and that the animal either refused to follow the game, or sulked. Mr. Irvine suggested that if the cheetah would not hunt, it should be hunted, and the animal was thereupon let loose and speedlily disappeared. The Collector, Maharajah, and Mr. Willock, then pursued it some distance, and were not aware that they were in its neighbourhood when it suddenly leaped out from behind some scrub on to Mr. Irvine, and severely bit that gentleman and injured Mr. Willock when he came up in the foot. Mr. Irvine was a man of full habit of body, and the wound is supposed to have caused erysipelas or lock-jaw.

—*Times of India*: One of the most gratifying features of the Afghan campaign is the success which has attended the establishment of a charitable dispensary in Cabul for the relief of the inhabitants who are suffering from disease.

—The total income of the Indo-Briton Institution in 1879, was Rs. 12,868-15-7, while the expenses were Rs. 13,910-3-9: the expenditure exceeded the income by the sum of Rs. 1,041-4-2. The number of boarders, on the 31st December was 90. Average cost of each child about Rs. 12 a month.

—Mr. G. R. Aberigh-Mackay is declared to be the author of the papers signed Ali Baba, in *Vanity Fair*.

—The *Indian Mirror* comes to the help of its readers with a Glossary, explanatory of the language which it now uses.

### Friday, March 19.

—A New York Correspondent says: We have several times spoken of Father McNamara and the Independent Catholic Church. A recent convert has been added to the ranks. Last Sunday Father Broderick gave his reasons for leaving the Church of Rome. The hall was crowded, and much enthusiasm was manifested. The "father" is a young man; he is a valuable acquisition to the Church. He was educated in All Hallows College, Dublin, for the diocese of Chicago; for two years he was engaged in the "missions" in Chicago. He stated in his address that the inconsistency of the priesthood first awakened his attention; then the doctrinal errors of the Church of Rome came under his review. He saw the folly of penance, absolution, the masses, transubstantiation, and purgatory. He called upon his hearers to take the Word of God as their only guide, and to abandon the senseless mummeries of Rome. This movement has in it elements of power. The Romish Church is deeply concerned about it. It cannot be otherwise. The movement needs our sympathies and prayers.

—The Str. *Teheran* with English Mails left Aden for Bombay, Wednesday, 8 p. m.

—The Hurnai section of the Kandahar Railway, the *Pioneer* informs us, has now fairly entered the Marri Hills, and work is progressing rapidly, there being about 6,000 labourers at work. The Marri clan viewed, at first, almost with consternation the act of taking the railway through a portion of their hills to Pishin, but have become reconciled to the fact, and have agreed to protect the labourers and the telegraph line. The chief Sirdars, it is expected, will shortly meet the Agent to the Governor-General, to enter into a formal agreement with that object.

—*Bombay Gazette*: A fortnight ago Mrs. Murray wife of Colonel Murray of Simla, Adjutant General of Artillery, was received into the Theosophical Society. On Sunday week she sailed by the Trentham Hall for England. A party of some forty Theosophists, all Hindoos and Parsees, except the quartette of Europeans at the head of the society—and 12 native ladies, wives and sisters of the above—went out in a large boat and paid a final adieu to Mrs. Murray on board the steamer, They hung garlands around her neck and that of her son, after the Oriental fashion and then distributed bouquets promiscuously. Mr. A. O. Hume, C. B., has become a corresponding fellow of the society, and his daughter, Miss Hume, an active fellow. The latter was initiated week before last as she passed through Bombay for home.

—Surgeon Major Bourke to the *Standard*: An article in the *Nineteenth Century*, under the heading "War Correspondents," by Mr. Archibald Forbes, is quoted as making the following statement:—"A case occurred the other day in Afghanistan, in which a correspondent, branded with atrocious cruelty the soldiers of a noble regiment; he has owned to his lie." I believe the foregoing remarks by Mr. Forbes to relate to my statements regarding the cruelties to the wounded at Charassib, of which I was an eye-witness. Mr. Forbes's statement is entirely untrue. I have never retracted my original statement in the slightest degree; further I have never charged any corps but the guilty one with the acts of cruelty noted. The complete truth of my statements has been indisputably proved by the finding of the Court of Enquiry. They have been proved to have been not only not exaggerated, but all the atrocities committed were not enumerated, and it was shown that there was neither palliation or excuse for the committal of them.

The annual distribution of prizes in connection with the Cathedral High school took place in the Town Hall on Thursday afternoon. There was a large attendance, and the proceedings were of an interesting nature. Several of the boys gave recitations in a highly creditable manner, and some part songs were sung with great precision under the direction of Mr. Wyer. The average attendance of boys was 65.

—Deaths last week, 557.

—*Overland Mail*, Feb. 27: Lewis James Paine, accused of the murder of Miss McLean, after a trial of eight days, has been found guilty of manslaughter, and sentenced to penal servitude for life.

Amongst the deaths recorded this week are:—Lord W. B. Phipps; Sir T. and Lady Elliot: General P. S. Stanhope; Lieut.-Gen. T. E. Lacy; Lieut.-Col. S. F. Blyth; Major H. S. Northcote; and the Hon. J. C. Stephen.

Col. Synge, of the Ottoman gendarmerie, but an Englishman, has, with his wife, been carried off by the brigand chief Niko, near Salonica. A ransom of 15,000*l.* is demanded by Niko.

From the emigration statistics for the year 1879, it appears that the total number of persons who left Irish ports in that year was 47,364, an increase of 5,738 as compared with 1878. With the exception of 299, who belonged to other countries, they were all natives of Ireland. The total number of emigrants since May 1, 1851, is 2,541, 670.

## Miscellany

—U. P. Mission, Jeypore:

Mr. Trail kept a note of the visits he made in nine months, and these, which have been to temples and houses, amounted to 1097. Accompanied by a trusty native evangelist he entered the houses or temples, converfed with the people on religion, and showed them the way of salvation. Sometimes while engaged in conversation, an audience of outsiders would assemble to hear what the *Sahib* was saying, and then he and the Evangelist would have an opportunity of preaching the Gospel, to a considerable gathering of people. In this way, it is calculated, many thousands of people have heard the story of the Cross. This house-to-house visitation is of prime importance, inasmuch as we are able to deal personally with each individual, get to know their ignorance, and the special hindrances which keep them from accepting the Gospel.

Tracts are distributed, hymns are taught and explained, and thus it is sought to fix the object of the visit upon the memory and understanding. And of the fact that our visits are appreciated, we are left in no manner of doubt, for visits are paid to the bungalow to invite us back again. It only remains to mention, and this is noteworthy, that the people we visit are of all classes, high and low, rich and poor.

## TELEGRAPHIC NEWS.

*London, March 11th:* In the Commons, this evening, Mr. Stanhope (Under-Secretary of State for India), in reply to a question, said that communications are now being exchanged between the Viceroy and Lord Cranbrook concerning the whole British policy in Afghanistan.—Colonel Stanley (Secretary for War), replying to a question, said the proximate cost of bringing the Indian troops to Malta was £470,000.—Sir Stafford Northcote (Chancellor of the Exchequer) submitted his Budget to the House. The revenue for the past financial year amounts to £80,860,000 and the expenditure for the same period to £84,216,000. The revenue for the ensuing financial year is estimated at £81,560,000 and the expendicture at £. 81,485,000. The alteration in the probate duties will raise the surplus to £774,000. O the accumulated eight millions of Exchequer bills it is proposed to convert six millions into terminable annuities, the last to terminate in 1885, thus reducing the surplus to £178,000. No increase of taxation is proposed.—Sir Stafford Northcote, replying

to a question, said that as the expenses of the Afghan war are to be borne by India, he had, therefore, no intention of asking the House for a vote on that account.—The Indian troopship Jumna sailed to-day from Portsmouth for Bombay.

*12th*: The House of Commons last night read a second time the Army Discipline Bill —Mr. Gladstone has issued his address, which follows close on the lines of that already issued by Lord Hartington. —The *Times* publishes a telegram from Berlin, stating that the Russian military expedition against the Tekke Turcomans has been postponed, probably on account of the serious complications between Russia and China.—It is reported from Shanghai that Choung Hou, the Lieutenant Governor of the Province of Manchuria, has been beheaded, and that a revolt has taken place at Pekin.—In the House of Commons this evening the motion of Mr. Fawcett, that England should contribute towards the expenses of the Afghan War, was brought forward for discussion. Mr. Stanhope (Under Secretary for India) said that the best guarantee for economy in the finances of India is by letting her pay for her own wars and not by burdening England with the cost of the same. The motion was eventually negatived without a division.

*13th*: Mr. Gladstone, at a Liberal meeting held at Marylebone yesterday, expressed his firm belief that Lord Derby will henceforth definitely associate himself with the Liberal party.—The *Standard* publishes a paragraph stating that Sir Garnet Wolseley has been appointed Quarter Master General at headquarters.

*14th*: Lord Derby has written a letter to Lord Sefton declaring his definite adhesion to the Liberal party.

*15th*: Parliament will be dissolved on the 24th inst. and writs will be issued on the same day.

*Berlin*, *15th*: It is stated that Prince Frederick William (eldest son of the Imperial Prince and Princess of Germany) is betrothed to the eldest daughter of the late brother of Prince Christian.—A large Socialist meeting has been held at Warsaw.

*Rome*, *16th*: In a speech made by Signor Cairoli, the Italian Minister for Foreign Affairs, in the Chamber of Deputies to-day, he characterised the "Italia Irridenta" movement as ridiculous, and said that the Italian Government would inexorably quell any attempts to disturb the satisfactory relations now existing between Italy and Austria.

*London*, *17th*: Diamonds to the estimated value of £50,000 have been stolen at the Cape Post Office.

*Constantinople*, *17th*: The Russian Government has threatened to cease diplomatic relations with the Porte unless the assassin of M. Commeraoff is executed.

*London*, *18th*: It is stated that the Egyptian Government has decided to erect a lighthouse on Cape Guardafui and on Rathafoon in the Red Sea. —Her Majesty the Queen will leave England for the Continent on the 25th inst.

*St. Petersburg*, *18th*: Prince Orloff, the Russian Ambassador at Paris, has been recalled in consequence of the refusal of the French Government to extradite Hartmann charged with being concerned in the attempt to blow up the Imperial train at Moscow.

*Rome*, *18th*: The conflict which for some time past has been going on between the German Government and the Vatican has ended, the Pope having consented to the German Government confirming clerical appointments.

## PASSENGERS SAILED.

Per P and O Str. *Sumatra*, 13:

For Southampton.—Mr and Mrs A Evens and three children, Mr Ramchunder Basu, Mr J D Jameson, Mr A Simpson, Mr E F Grindlay, Mrs Weldon and infant, Mrs D McLauchlan Slater and two infants, Mrs Stewart and infant, Mr R L D Gomperts, Major W A Kay, and Lieut F D H St Quentin.

For Brindisi.—H E the Hon'ble Sir Richard Temple, Bart, G C S I, C I E, Capt Deane Pitt, Lieut-Col Chrysti, Mr P Playfair, Mr P R Buchanan, Mr V S Schalch, Major and Mrs E G Lillington, Lieut-Col W Winson, and Mr D Mactavish.

For Venice.—Mr Trevor C Plowden, C S, Mr J F Froeschmann, Mr F W D Boening, Mr Wm Finch, Mr S W Deering, Mr S Case (Jr) and Mr M Gutteling.

For Suez.—Mr F Esenlohr, Mr H L Playfair, Mr H C Pinkerton, and Mr Henry St J Smith.

For Marseilles.—Mr and Mrs D H Jarvis.

For Aden.—Mrs Ward.

Per Str. *Britannia*, 18:

For Liverpool.—Major and Mrs Comyn and child, Mrs McQueen and three infants, Mr P M Hokins, Mr J W Scott, Mr N C Mody, Mr and Mrs T A Warrand, and infant.

For Genoa.—Mr Olivier, Mr Orpen, Rev Mr Cooper, Mrs Cooper, Mrs Pigot, and Miss Pigot.

For Suez.—M L Baron Max de Kubuk.

From Kurrachee to Genoa.—Mr Turnbull.

Per P. Str. *Ettore*, 20:

For Trieste.—Mrs Greig, child, infant and ayah, Mrs Fuchs, Mr and Mrs Wotzel, Mr C M D Schroeder, Mr Will, Kuhtz and Mr Oscar Munk.

For Venice.—Mr and Mrs Pfleiderer and three children, Rev and Mrs Fritz and two children, Mrs Schoch and two children, Rev and Mrs Hubner and two children, Rev and Mrs Schmoolk and two children.

For Suez.—Three reverend gentlemen.

## PASSENGERS ARRIVED.

Per Str. *Batavia*, 14 from Liverpool:

Mr T J Pallall, Mr and Mrs C Smith and six children, Miss T Smith, Mrs A Coulter and two children, and Miss A Coulter.

Per P and O Str. *Zambesi*, 18:

From Southampton.—Dr Busteed, Mr Field, Capt Evans, Miss Nulberg, Lieut A K Lloyd, Lieut C M Western, Lieut W H Williams, Mr Bentley, Mr J Shaw, Surgeon-Major Keith, Surgeon-Major Lyons, Surgeon Major W F Wilson, Surgeon-Major Codrington, Surgeon J G MacReece and Surgeon J W H Flannagan.

From Brindisi.—Lieut Col Smithers, Mr Gonne, Col Sexton, Lieut P C Buckland, Col H C Wilkinson, and E C Kelway.

From Venice,—Col Perkins, and Capt Peters.

From Aden.—Dr Cruickbank and Corpl Elliot.

# Domestic Occurrences.

## BIRTH.

JOYNT—March 16th, at Surat, the wife of C Joynt, M. D., of a son.

## MARRIAGE.

GRANT—SINGLETON—March 2nd, at Galle, George Francis Mytton Grant, Bombay Civil Service, to Isabel Margarett Corbet, elder daughter of F. C. Singleton, Adelaide, South Australia.

## DEATH.

GRIFFISS—March 12th, at Malet Bunder, Mazagon, Mr. George Griffiss, Mechanical Foreman, Bombay Port Trust Workshops, aged 59 years.

## "BOMBAY GUARDIAN."

*Subscriptions received from 13th to 20th March* 1880.

W. Carroll, for Postage, Re. 1; D. Ananteum, 31st May 1880, Rs. 3-13; W. W. Kirk, In past payment, Rs. 5; Revd. W. B. Keer, 22nd April 188I, Rs. 10-14; Nilcunt Bhugwant Mooley, 20th November 1880, Rs. 7-10; J. G. Browne, 20th June 1880, Rs. 4; Miss S. F. Norris, for Postage, As. 6; A. M. B. Bell, 29th February 1880, Rs. 2-9; Captain E. H. Ensor, 31st December 1880, Rs. 9-4.

# Advertisements.

THE annual meeting of the Bombay Auxiliary to the British and Foreign Bible Society and the annual meeting of the Bombay Tract and Book Society will be held in the Bible Society's Rooms on the verge of the Esplanade on Tuesday next, the 23rd instant at 8 P. M., when Reports of the proceedings of the two Societies for the past year will be submitted and addresses delivered by various missionaries and other gentlemen.

Major G. W. Oldham, R. E., the President of the Bible Society, will occupy the chair.

The attendance of the members and friends of the above Societies is very earnestly requested.

T. CARSS,
Secretary Bombay Auxiliary Bible Society.
WM. SIMPSON,
Secretary Bombay Tract & Book Society.
*Bombay*, *18th March*, 1880.

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Byculla, 3rd Sept.

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The fees are as follows, monthly:

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